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THE TERTIARIES OF ST FRANCIS OF ASSISI IN THE DIOCESE OF CHEŁMNO AND GDAŃSK FROM THE MID-NINETEENTH CENTURY TO 1992

Abstract

The study attempts to show the movement of the Third Order in two of then dioceses: Chełmno and Gdańsk. The chronological range of the work covers the period between the second half of the nineteenth century up to the twentieth century, when in 1992 the Polish Church was administratively reorganized.

The Third Order of Saint Francis of Assisi, nowadays known as Secular Franciscan Order, has existed since eight centuries. Its basis has been penitential movements. The influence of Francis of Assisi together with his followers, made the penitential groups more secular. In the Third Order there were people of various alliance, clergy, kings, the poor and the rich. Over the centuries, Church has brought up almost 300 Tertiaries.

The Franciscan Third Order has been vivid in Pomerania for many centuries. One of the first congregations of the Third Order of Saint Francis of Assisi in the Diocese of Chełmno was the community from Wejherowo (1862) and the first community from the Free City of Gdańsk (before the Gdańsk Diocese was erected) was the congregation at Holy Trinity Parish in Gdańsk Oliwa. The most dynamic time for the development of the Tertiary movement was the interwar period (1918–1939). After World War II, the movement weakened. One of the reasons for that was the ratio of communist power to the Church in Poland.

After the Church reorganization in 1992, the Tertiary congregations of the former Chełmno Diocese were included in the Archdiocese of Gdańsk, the Diocese of Pelplin and the Diocese of Toruń. Nowadays, the Tertiary communities belong to the Gdańsk Region of the Secular Franciscan Order.

Keywords: Church; congregation; community; diocese; Franciscan; penitential group; Pomerania; Tertiary; The Third Order of Saint Francis of Assisi

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Introduction

The Tertiaries (Latin: *ordines tertii*) are members of associations related to the spirituality of regular orders and legally subordinate to them.¹ The name third orders (secular orders)² indicates the structures of the Tertiaries called Lay Franciscans, Lay Dominicans, Lay Carmelites, etc. From the 13th century onward, their number grew dynamically, ‘none, however, equalled the Third Order of St Francis in importance and scope.’³

The Third Order of Saint Francis of Assisi, nowadays known as Secular Franciscan Order, has existed for nearly eight centuries (1221).⁴ The foundation for it was the penitential movements already in place. In the early days, before receiving approval for their rule, Francis and his brothers also called themselves ‘penitents of Assisi.’⁵ Thomas of Celano wrote about the emerging movement in 1228 in *Vitae I* (1 Cel 37).⁶

The Secular Franciscan Order abounds with numerous saint and blessed figures. Over the centuries, the Church has elevated nearly three hundred Tertiaries to the altars, and further processes are underway in the Holy See.⁷ From this group came many founders of religious congregations and associations. The Third Order included people of various alliance, clergy, kings, the poor and the rich.⁸ The Tertiaries had monastic garb, descriptions of which we can find in the breviaries of the Third Order.⁹

Franciscan Third Order has existed for several centuries in Pomerania. The study will show the Tertiary movement in two former dioceses – Chełmno¹⁰ and Gdańsk. The chronological range of the work covers the period between the second half of the nineteenth century up to the twentieth century, when in 1992 the Polish Church was administratively reorganized.

¹ T. Wyrwał, *Zakony Trzecie*, in: *Encyklopedia katolicka*, vol. XX, ed. E. Gigilewicz, Lublin 2014, col. 1196.

² *Brewjarzyk dla członków Trzeciego Zakonu Najśw. Marji Panny z Góry Karmelu i św. Matki Teresy*, Kraków 1929, p. 3; *Brewiarzyk Trzeciego Zakonu Świętego Ojca Dominika*, Kraków 1921, pp. 139–149.

³ H. Holzapfel, *Podręcznik historii Zakonu Braci Mniejszych*, Kraków 2012, p. 524.

⁴ A. Brandl, *Der Dritte Orden hl. Franziskus von Assisi*, in: *St. Franziskus 1226–1926*, München 1926, pp. 75–81.

⁵ L. Iriarte, *Historia franciszkanizmu*, Kraków 1998, p. 502.

⁶ *Wczesne źródła franciszkańskie*, ed. S. Kafel, vol. 1, Warsaw 1981, p. 42.

⁷ M. Kuczkowski, *Tercjarze św. Franciszka z Asyżu*, Pelplin 2014, pp. 375–388; Iriarte, *Historia*, p. 570.

⁸ A. Gemelli, *Franciszkanizm*, Warsaw 1988, pp. 91–93; *Zakony franciszkańskie w Polsce*, vol. I, part 1, eds. H. Gapski, C.S. Napiórkowski, Niepokalanów 1998, p. 54.

⁹ *Brewjarzyk Trzeciego Zakonu Świętego Ojca Franciszka*, Kraków 1887, pp. 105–110.

¹⁰ M. Kuczkowski, *Tercjarze św. Franciszka z Asyżu w diecezji chełmińskiej*, „*Studia Pelplińskie*”, 44 (2011) pp. 301–322.

The establishment of communities

The Diocese of Chełmno was established by decision of papal legate William of Modena on 28 July 1243,¹¹ while the Diocese of Gdańsk was erected by the Holy See with the bull *Universa Christi Fidelium cura* of 30 December 1925. Sometime earlier, on 21 April 1922 an apostolic administration was established in the Free City of Gdańsk, and until then, its faithful territorially belonged to two dioceses: the Diocese of Chełmno and the Diocese of Warmia.¹²

As of 25 March 1992, Pope John Paul II reorganized the administrative structure of the Church in Poland with the bull *Totus tuus Poloniae populus*. Among other changes, the Metropolis of Gdańsk was created, which included the Archdiocese of Gdańsk and the dioceses of Pelplin and Toruń, and thus, after 749 years, the Diocese of Chełmno ceased to exist.

The time of the formation of the first Tertiary communities in Pomerania was in the middle of the 19th century, a period of partition, when the Catholic Church in the Polish lands faced various restrictions, suppressions and persecutions. Particularly experienced was the Church in the Prussian partition.

In the history of the establishment of lay Franciscan communities, the 'network' of monasteries of the First Franciscan Order played an important role. In Poland, the first Franciscan monasteries were established in Wrocław and Opole (1236), and then in Kraków (1237). Initially, most of them were located in the southern part of Poland,¹³ which significantly influenced the number of Tertiary congregations.

During the partition period, the Franciscans suffered significantly in terms of their development. Some monasteries were separated from their parent provinces, convents were dissolved,¹⁴ and state laws were introduced without regard to religious and ecclesiastical law.¹⁵

The reform of the rule of the Third Order (1883) by Leo XIII resulted in a 'reawakening' in the Tertiary movement. By 1882, Tertiary congregations were known to exist in 59 towns in Poland, although the number of the Tertiaries was unknown.¹⁶ In 1926, the major dioceses in Poland in terms of the number of Tertiaries were the dioceses of Kraków, Podlasie and Przemysł, and the largest

¹¹ A. Radziwiński, *Wokół początków diecezji chełmińskiej*, „Zapiski Historyczne”, 61 (1996), issue 2–3, pp. 7–12; *Diecezja chełmińska. Zarys historyczno-statystyczny*, Pelplin 1928, p. 15 (the date of 29 July 1243 is given).

¹² A. Baciński, *Gdańska diecezja*, in: *Encyklopedia katolicka*, vol. V, ed. J. Misiurek, Lublin 1989, col. 919.

¹³ *Zakony franciszkańskie*, pp. 380–381: map 1–2.

¹⁴ D. Synowiec, *Franciszkanie w Polsce 1772–1970*, in: *Zakony św. Franciszka w Polsce w latach 1772–1970*, part 2, Warsaw 1978, pp. 12–25.

¹⁵ K. Grudziński, *Prowincje i klasztory*, in: *Zakony św. Franciszka w Polsce w latach 1772–1970*, part 3, ed. J. Bar, Warsaw 1978, pp. 19–36.

¹⁶ *Rzut oka na rozwój III Zakonu św. O. Franciszka w Polsce*, „Wiadomości Tercjarskie”, 1927, issue 1, p. 8.

congregations (168 members) was existed the Sandomierz Diocese. At that time, Franciscan Tertiaries were present in every diocese.¹⁷

In the second half of the 19th century and the beginning of the 20th century, new methods of working with the faithful emerged in pastoral ministry. One of them was the use of the press, including Tertiary magazines.¹⁸ In Poland, more than a dozen titles of such periodicals were published in the interwar period.¹⁹ The magazines played a major role in furthering knowledge of Franciscan Third Order. The information contained in them is often to this day the only source on individual congregations of the Third Order, '[...] since the Tertiary archives concerning the interwar period in Poland are basically non-existent, except perhaps exceptionally the residual records of one or another congregation.'²⁰ One of the few congregations from the former Diocese of Chełmno with the most important documents concerning the functioning of the community was the Third Order of Sierakowice.²¹

Tertiaries in the Diocese of Chełmno

One of the first congregations of the Third Order of St Francis of Assisi in the Chełmno Diocese was the Wejherowo community, which existed as early as 1862,²² another functioned at the Church of St John the Baptist and St John the Evangelist in Chełmno (founded in 1865).²³ Other congregations were the communities of Starogard Gdański (1886) and Kościerzyna (1892).²⁴

The Tertiary movement developed with exceptional prominence in the 1920s, when the congregations were established at parishes. In 1925, there were already 39 of them,²⁵ with 42 in the following year. At that time, Tertiaries were present in 16% of parishes in the Diocese of Chełmno.²⁶ In 1937, the Third Order in the

¹⁷ M. Kuczkowski, *Dzieje Trzeciego Zakonu św. Franciszka z Asyżu na ziemiach polskich w latach 1918–1939 w świetle czasopism tercjarskich*, Pelplin 2010, pp. 158–159.

¹⁸ A. Pańczak, *Historia III Zakonu Franciszkańskiego*, Warsaw-Woźniki 2015, pp. 245–246.

¹⁹ Kuczkowski, *Dzieje*, pp. 10–17.

²⁰ R. Prejs, *Recenzja*, „Studia Franciszkańskie”, 20 (2010), pp. 460–463.

²¹ The documentation resources of the Secular Franciscan Order in Sierakowice include: *Księga dochodów i wydatków Zgromadzenia III Zakonu św. Franciszka w Sierakowicach*, *Księga protokolarna kongregacji III Zakonu św. Franciszka w Sierakowicach*, *Składki miesięczne i kwartalne Zgromadzenia III Zakonu św. Franciszka w Sierakowicach*, *Trzeci Zakon św. Franciszka w Sierakowicach 1927 (Przyjęci do oblóczyn)*, *Spis Profesów III Zakonu św. Franciszka w Sierakowicach 1927*.

²² C. Bogdalski, *Pamiętnik Ogólnopolskiego Kongresu tercjarskiego odbytego w Krakowie z okazji 700 letniego Jubileuszu założenia III Zakonu św. O. Franciszka 1221–1921*, Częstochowa 1922, p. 287: 'Wejherowo, Diocese of Chełmno dates the Third Order as early as 1862 or maybe even earlier, since the Reformanti resided here and successfully developed the Third Order.'

²³ *Nekrologija*, „Echo Trzeciego Zakonu Św. O. Franciszka”, 1883, issue 2, p. 6; *Diecezja chełmińska*, p. 142: III Zakon założony w 1865 r.

²⁴ M. Granowa, *Kościerzyna*, „Szkoła Seraficka”, 1937, issue 3, p. 93.

²⁵ *Z życia tercjarskiego na Pomorzu*, „Szkoła Seraficka”, 1926, issue 12, p. 27.

²⁶ *Rzut oka na rozwój III Zakonu św. O. Franciszka w Polsce*, p. 16.

Diocese of Chełmno had 3185 members, including 2780 sisters and 405 brothers,²⁷ and in 1938 the Tertiary movement was concentrated in 67 congregations.²⁸

The number of people in each congregation varied, most often with about 100 members each. However, there were communities well above this average. Among such was the congregation from Starogard Gdański, with 400 Tertiaries in 1927.²⁹

The 1930s saw a significant increase in the number of Tertiaries in the communities. Congregations with about 200 members were not uncommon. Men accounted for about 10% of their staff.³⁰ Spiritual assistance was provided mainly by monks from the Assumption Province of the Order of Friars Minor in Katowice (Jan Adamski, Kapistran Holte, Grzegorz Moczygęba), and only in a few communities by fathers from the Warsaw Province of the Order of Friars Minor Capuchin (including Krescenty Haszyc).³¹

Tertiary congregations in the diocese were brought together by the Diocesan Council of the Third Order, headed by a director appointed by the Ordinary Bishop, who enjoyed authority from the superiors of the First Order. In the Chełmno Diocese, the diocesan directors were Rev. Franciszek Różyński – until November 1925,³² Rev. Jan Krysiński – until 1927³³ and Rev. Kazimierz Bieszk, Ph.D. – until October 1938.³⁴ After World War II, the diocesan director of the Third Order from 1948 to 1967 was Rev. Alojzy Karczyński.³⁵

The functioning and development of the communities actually depended on the congregational directors of the Third Order. They were mainly parish priests or administrators, and only occasionally parish vicars. Their duties included convening monthly meetings, admitting candidates to the novitiate, managing professions vows, conducting formation, or submitting annual reports to the Diocesan Council and the First Order. Some of the priest directors were also Franciscan Tertiaries. This group from the Chełmno Diocese included Rev. Antoni Henryk Szuman, Rev. Bernard Łosiński, Rev. Antoni Arasmus and Rev. Konstantyn Krefft, now among the Polish martyrs of World War II in the Pelplin Diocese's ongoing beatification process.³⁶

²⁷ J. Walkusz, *Duchowieństwo katolickie diecezji chełmińskiej 1918–1939*, Pelplin 1992, p. 289.

²⁸ The number of congregations was provided based on information in Tertiary magazines of the time.

²⁹ *Diecezja chełmińska*, p. 579.

³⁰ Kuczkowski, *Dzieje*, p. 159.

³¹ For the names of the monks, see the list of congregations below. In the case where no assistant is given, it can be assumed that the same monk also visited surrounding congregations.

³² Różyński, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1925, issue 12, p. 747.

³³ U. Byszkowska, *Sierakowice*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1930, issue 12, p. 717.

³⁴ *Do Tercjarzy diecezji Chełmińskiej*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1928, issue 11, p. 704; Walkusz, *Duchowieństwo*, pp. 288–289.

³⁵ H. Mross, Ks. Alojzy Wojciech Karczyński (1892–1967), in: *Księga jubileuszowa 350 lat Wyższego Seminarium Duchownego w Pelplinie*, ed. A. Nadolny, Pelplin 2001, pp. 518–519.

³⁶ W. Mazurowski, W. Węckowski, *Zginęli za wiarę*, Pelplin 2011, pp. 25–83.

As of 1939, the number of congregations began to decline, and this was influenced by a variety of factors, including World War II and the abandonment of work on Tertiary communities located far from monasteries. Another important reason was the attitude of the people's government toward the Church in Poland.

After the reorganization of the Church structures in 1992, the Tertiary congregations of the former Chełmno Diocese were included in Archdiocese of Gdańsk (5), the Diocese of Pelplin (7) and the Diocese of Toruń (7).³⁷ Nowadays, the Tertiary communities belong to the Gdańsk Region of the Secular Franciscan Order.

LIST OF CONGREGATIONS³⁸

Borzyszkowy – founded on 26 June 1926, in 1927 it numbered 84 Tertiaries.

Brodnica – founded in 1926, in 1927 it numbered 30 Tertiaries.

Brusy – founded on 16 December 1921, in 1924 it numbered 118 members (115 women and 3 men), the director of the congregation was Rev. B. Grüning, a parish priest.³⁹

Brzeźno – founded in 1927.

Chełmno – founded in 1865. In 1883, after a retreat at the Sisters of Charity convent in Chełmno, 115 women made their profession. Maria Szubert was elected superior of the congregation, and Rev. Anioł [Aleksander] Okoniewski was appointed director.⁴⁰ Spiritual care was provided by the Capuchin Fathers, and K. Haszyc, OFM Cap, became the assistant.⁴¹ In 1927 it had 148 Tertiaries, with Rev. Marian Drapiewski as the director in 1935.⁴²

Chełmża – founded in 1922. In 1927 it had 70 Tertiaries. The director was Rev. Józef Szydzik,⁴³ and the superior was Febronja Majewska.⁴⁴ She was then succeeded by Anastazja Lewandowska. In 1934, a retreat was led by Norbert Uljasz, OFM, which was followed by the establishment of a male branch of the Third Order.⁴⁵

Chmielno – founded on 8 February 1925. The canonical erection of the community took place on 24 September 1926, and St Clare was chosen as the congregation's patron saint. The Tertiaries funded statues of St Francis of Assisi, St Anthony of Padua and St Clare, as well as a painting of St Therese of the Child Jesus.

³⁷ Council of the Gdańsk Region, *Składki Wspólnot FZŚ (2007–2010) Regionu Gdańskiego*.

³⁸ Some of the data on the founding date and the number of Tertiaries comes from: *Diecezja Chełmińska*, Pelplin 1928. Information on some congregations was enriched with data from Tertiary magazines.

³⁹ *Brusy*, „Dzwonek Trzeciego Zakonu Ś.O. Franciszka Serafickiego”, 1925, issue 9, p. 569.

⁴⁰ H. Mross, *Słownik biograficzny księży diecezji chełmińskiej wyświęconych w latach 1821–1920*, Pelplin 1995, p. 225.

⁴¹ *Kroniczka*, „Echo Trzeciego Zakonu Św. O. Franciszka”, 1883, issue 2, pp. 60–64.

⁴² Elżbieta, *Trzeci Zakon w Chełmnie*, „Dzwonek Trzeciego Zakonu”, 1936, issue 3, p. 90.

⁴³ *Chełmża*, „Dzwonek Jubileuszowy Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1927, issue 8, p. 505.

⁴⁴ S. Majewska, *Chełmża*, „Dzwonek Jubileuszowy Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1928, issue 6, p. 383.

⁴⁵ A. Lewandowska, *Trzeci Zakon w Chełmży*, „Dzwonek Trzeciego Zakonu”, 1934, issue 5, p. 156.

- The community had a well-stocked library, subscribed to Tertian magazines and had a flag purchased in 1928.⁴⁶ In 1929 it had 91 members, under the supervision of by K. Holte, OFM.⁴⁷
- Chojnice – founded in 1901. In 1927 it had 104 tertiaries, and in 1928 – 150; the community was supervised by Jan Adamski, OFM.⁴⁸ In the following years, the congregation included: in 1929 – 178 people,⁴⁹ in 1931 – 251, in 1932 – 250, in 1936 – 218, and in 1937 – 227. In 1937, G. Moczygęba, OFM (commissioner of the Third Order) conducted a retreat and visitation, after which a new congregational board was elected: superior – Józef Meller, deputy superior – Henryk Miszewski, superior of the women's community – Maria Sikorowa, secretary – Antonina Gulgowska, treasurer – Józefa Połczyńska and Emilia Konitzer (assistant for German Tertiaries).⁵⁰ Rev. T. Broniszewski became director, his successors were Rev. Józef Grzemski and Rev. K. Felkowski. The congregation had a library with 57 books,⁵¹ and the stock of its volumes increased in the following years.⁵² The Tertiaries subscribed to the *Szkoła Seraficka* and *Głos św. Franciszka* magazines.
- Chwaszczyno – founded on 29 July 1922, in 1927 it numbered 80 Tertiaries.
- Czarny Las – founded in 1912.
- Działdowo – founded on 25 May 1927, it numbered 52 Tertiaries.
- Dziemiiany – founded on 29 September 1926. The community's erection was carried out by Rev. J. Krysiński. The director of the congregation each time was the rector of the church.⁵³ In 1927 it had 30 Tertiaries.
- Gniew – existed in 1866.⁵⁴ Spiritual assistance in 1934 was provided by K. Holte, OFM. In 1936 it had 154 tertiaries; the superior was L. Samulewski, and the secretary was J. Kłopotki.⁵⁵
- Grudziądz (St Nicholas) – founded on 17 September 1903 (this date can be assumed on the basis of information about the deceased Tertiaries, published in *Dzwonek* magazine⁵⁶). In 1920, the director was Rev. B. Dembek. In 1927 it had 242 Tertiaries, and in 1928 – 261.
- Jabłonowo – existed in 1927.
- Kamień Pomorski – functioned since 1917, in 1927 it numbered 54 Tertiaries.

⁴⁶ *Chmielno, powiat Kartuzy*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1929, issue 9, pp. 573–576.

⁴⁷ *Chmielno, powiat Kartuzy*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1929, issue 10, pp. 639–640.

⁴⁸ *Chojnice, Pomorze*, „Szkola Seraficka”, 1929, issue 2, p. 62.

⁴⁹ Bonkowa, *Chojnice*, „Szkola Seraficka”, 1930, issue 2, p. 62.

⁵⁰ J. Meller, *Chojnice*, „Szkola Seraficka”, 1937, issue 10, pp. 284–285.

⁵¹ H. Wróblewska, *Chojnice*, „Szkola Seraficka”, 1932, issue 10, pp. 318–319.

⁵² *Chojnice na Pomorzu*, „Szkola Seraficka”, 1933, issue 7/8, p. 240.

⁵³ *Dziemiiany na Pomorzu*, „Szkola Seraficka”, 1927, issue 2, p. 54.

⁵⁴ Pelplin Diocesan Archives, *Księgi Brackie z 1866 i 1903–1938*, ref. 130–131.

⁵⁵ J. Kłopotki, *Gniew (Pomorze)*, „Szkola Seraficka”, 1936, issue 9, pp. 267–268.

⁵⁶ *Nekrologja*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1922, issue 10, p. 318.

Karsin – existed in 1918; Rev. J. Szydzik admitted candidates to the congregation.⁵⁷
 Kartuzy – founded on 24 October 1926. In 1927 it had 98 Tertiaries, and in 1934 – 150.⁵⁸

Kasparus – founded on 26 June 1926, in 1927 it numbered 27 Tertiaries.

Kleszczewo – existed in 1925.⁵⁹

Kliczkowe – existed in 1925.⁶⁰

Kokoszkowy – existed before 1926. That year, 100 people joined, along with Rev. J. Döring, dean of Starogard.⁶¹

Kościerzyna – founded in 1892. At its inception, it had 25 members, and in 1937 it numbered 178 Tertiaries. The community was under the supervision of K. Holte, OFM.⁶²

Leśno – founded on 19 December 1926, in 1927 it numbered 70 Tertiaries.

Lipinki – existed since 1922, in 1927 it numbered 50 Tertiaries.

Lipusz – founded on 1 December 1923, it numbered 50 people. Rev. J. Dorszyński, parish priest, became director of the congregation. 100 new members joined the congregation in December 1926. In 1927 it had 198 Tertiaries,⁶³ and in 1935 – 228.⁶⁴

Lubichowo – founded on 14 October 1912.

Łąg – founded on 8 November 1914, in 1927 it numbered 114 Tertiaries.

Nawra – existed since 1921, in 1927 it numbered 16 Tertiaries.

Nowe Miasto – existed in 1927 and had 120 Tertiaries.

Osiek – founded on 8 August 1926; 100 people joined that year.⁶⁵ In 1929 it had 155 Tertiaries.⁶⁶

Parchowo – founded on 17 June 1936. It was erected on the initiative of Rev. Sylwester Frost, the parish priest. The spiritual guardian was K. Holte, OFM. In 1938 it had 113 Tertiaries.⁶⁷

Pelplin – existed in 1895. From 1895 to 1913, Rev. Augustyn Schwanitz, rector of the Pelplin Seminary, served as director, followed by Rev. Stanisław Dziegielewski. After World War II, the Third Order resumed its activities, with 63 members on 15 May 1947. Since 1950, after the suspension of church associations in

⁵⁷ *Karsin*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1918, issue 6, pp. 25–26.

⁵⁸ *Trzeci Zakon w Kartuzach Pom.*, „Dzwonek Trzeciego Zakonu”, 1934, issue 6, p. 184.

⁵⁹ *Z żałobnej karty*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1925, issue 10, p. 640.

⁶⁰ *Z żałobnej karty*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1925, issue 1, p. 63.

⁶¹ *Starogard*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1926, issue 11, p. 696.

⁶² Granowa, *Kościerzyna*, p. 93.

⁶³ *Diecezja chełmińska*, p. 393.

⁶⁴ *Lipusz*, „Szkoła Seraficka”, 1936, issue 4, pp. 124–125.

⁶⁵ *Starogard*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1926, issue 11, p. 696.

⁶⁶ *Osiek*, „Szkoła Seraficka”, 1930, issue 5, pp. 157–158.

⁶⁷ *Parchowo*, „Głos św. Franciszka”, 1938, issue 6, p. 190.

Poland, it operated under the name of the Worshippers of St Francis of Assisi (*Czciociele św. Franciszka z Asyżu*), and meetings were officially held under the guise of 'Scripture readings.' Before 1950, most members of the Third Order belonged simultaneously to the Society of the Apostleship of Prayer and the Living Rosary. The directors of the Third Order congregations were: Stanisław Rymarz, OFM Cap, Rev. Alojzy Karczyński, Rev. Roman Górski, and Rev. Tadeusz Borcz. The superiors were: Józefa Kreft, Lucja Wileńska, and Piotr Anflik.⁶⁸

Piece – founded on 1927, it numbered 250 Tertiaries.

Pogódkki – existed in 1927 and had 10 Tertiaries.

Rajkowy – existed in 1927 and had 20 Tertiaries.

Reda – founded on 2 October 1926, in 1927 it numbered 40 Tertiaries.

Rumia – founded on 9 October 1926, in 1927 it numbered 45 Tertiaries.

Rytel – founded on 29 September 1918, in 1927 it numbered 99 Tertiaries.

Rywałd – existed before 1927.

Sierakowice – founded on 12 December 1926. The canonical erection was carried out by Rev. J. Krysiński. The director was Rev. B. Łosiński.⁶⁹ In 1926, 44 sisters belonged to the congregation, in 1927 there were 68 Tertiaries, and in 1929 – 130. The Third Order had a library and subscribed to Tertiary magazines. In 1950 there were 156 tertiaries in the congregation, in 1962 – 40, and in 1987 – 4.

Skórcz – the congregation existed before 1938, and had 36 members in 1938.

Starogard Gdański – founded in 1886 by Rev. Józef Block. In 1921 it had 600 members. The superior was M. Flisikowska, who represented the Polish Tertiaries at the worldwide congress in Rome,⁷⁰ and in 1925 was elected in Kraków as a delegate to the General Council of the Third Order.⁷¹ From 1922 to 1927, the superior was J. Kerlin. In 1926, 136 people entered the novitiate,⁷² and in 1927 the congregation had 400 members.⁷³ In 1932 it had a population of 330, and its director was Rev. Antoni Henryk Szuman,⁷⁴ who was elected to the General Council of the Third Order in Poland in 1937. The congregation

⁶⁸ Pelplin Diocesan Archives (hereafter ADwP), *Vereine*, ref. 126, k. 21–22; ADwP, *Czciociele św. Franciszka w Pelplinie – Kronika Trzeciego Zakonu Świętego Franciszka przy kościele Parafii Katedralnej Bożego Ciała w Pelplinie*, ref. 137; ADwP, *Ogłoszenia parafialne*, ref. 94–108; *Diecezja chełmińska*, p. 626.

⁶⁹ *Męczeństwo Duchowieństwa Pomorskiego 1939–1945*, Pelplin 1947, p. 36: 'Rev. Bernard Łosiński, Honorary Canon, Dean and Pastor of Sierakowice, aged of 75, 49 in priesthood, martyred on 22 April 1940.'

⁷⁰ *Starogard*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1922, issue 3, p. 87.

⁷¹ *Sprawozdanie*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1925, issue 10, p. 629.

⁷² *Starogard*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1926, issue 11, p. 695.

⁷³ *Diecezja chełmińska*, p. 576.

⁷⁴ *Męczeństwo*, p. 28: 'Rev. Henryk Szuman. Papal Chamberlain, Dean and Pastor of Starogard, St Matthew's parish, aged 57, 31 in priesthood, executed by shooting on 2 October 1939 in Fordon.'

- was very active, in 1926 it had a Tertiary choir,⁷⁵ a library of 300 volumes, and a well-functioning mutual aid company.⁷⁶
- Stężycza – founded on 17 November 1935 on the initiative of Rev. F. Kalisz. In 1936 it had 105 Tertiaries.⁷⁷
- Szymbark – existed before 1919.
- Tczew (Holy Cross parish) – founded in 1927. In 1936 it had 156 Tertiaries. Board meetings were held once a month at the parish chancery under the chairmanship of Rev. Aleksander Kupczyński, director of the congregation and parish priest.
- Toruń (Parish of the Blessed Virgin Mary) – founded in 1899. In 1927 it had 200 Tertiaries. The canonical erection was carried out in December 1933 by Anastazy Pankiewicz, OFM. The director of the congregation was Rev. F. Jank, and his deputy was Rev. J. Mykowski. In 1936, 132 people belonged to the congregation. The fraternity had a Tertiary library, and also subscribed to *Szkoła Seraficka* (20), *Dzwonek Trzeciego Zakonu*, *Pochodnia Seraficka* and *Pokój i dobro* magazines.⁷⁸
- Toruń (Parish of St John) – founded on 4 October 1926, in 1927 it numbered 95 Tertiaries.
- Wąbrzeźno – founded on 26 September 1926. It operated at the parish of St Simon and Jude, Apostles. It was erected on the initiative of Rev. J. Zakryś, the parish priest. The community, under the name of St Clare, was ordained by Rev. J. Krysiński. After its founding, it counted 26 Tertiaries. In 1935, the director of the congregation was Rev. Brunon Szymański,⁷⁹ followed by Rev. Tadeusz Grzechowski, vicar of the parish.⁸⁰ In 1938 it had 70 Tertiaries.
- Wda – founded on 19 December 1926, it numbered 39 Tertiaries.
- Wdzydze Tucholskie – existed before 1939.⁸¹
- Wejherowo – existed in 1862. In 1892 its director was Rev. Walenty Dąbrowski. In 1921 it counted 148 people, including 134 sisters and 14 brothers.⁸²
- Wiele – founded in 1927, it numbered 70 Tertiaries.
- Wygoda – founded on 4 October 1925. When established, it had 56 members. In 1926, the staff was 99 professed and 36 novices. The director of the congregation was Rev. Anastazy Sadowski.⁸³ In 1927 it had 130 Tertiaries,⁸⁴ and in

⁷⁵ M. Flisikowska, *Starogard*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1926, issue 6, p. 369.

⁷⁶ Bogdalski, *Pamiętnik*, p. 278.

⁷⁷ *Stężycza*, „Szkola Seraficka”, 1937, issue 3, p. 94.

⁷⁸ *Toruń*, „Szkola Seraficka”, 1937, issue 4, pp. 254–255.

⁷⁹ *Męczeństwo*, p. 37: ‘Rev. Brunon Szymański. Prefect in Świecie, aged 35, 10 in priesthood, martyred on 25 July 1940.’

⁸⁰ Grzechowski, *Wąbrzeźno – Pomorze*, „Rodzina Seraficka”, 1936, issue 11, pp. 349–351; S. Szczygielska, *Sprawozdanie*, „Rodzina Seraficka”, 1938, issue 4, pp. 123–125; *Męczeństwo*, p. 17: ‘Rev. Tadeusz Grzechowski. Vicar in Wąbrzeźno, aged 36, 9 in priesthood, martyred in October 1939.’

⁸¹ *Ofiary na ogólnopolski kongres*, „Wiadomości Tercjarskie”, 1939, issue 37, p. 416.

⁸² C. Bogdalski. *Pamiętnik*, p. 287.

⁸³ *Męczeństwo*, p. 26: ‘Rev. Anastazy Sadowski. parish priest in Szywnwałd, aged 66, 40 in priesthood, martyred in November 1939.’

⁸⁴ *Diecezja chełmińska*, p. 381.

1935 – 325. The guardian on behalf of the First Order was K. Holte, OFM.⁸⁵ The director of the congregation at the time was Rev. Tadeusz Zapałowski,⁸⁶ with A. Patelczykówna as superior. In 1936 the community counted 311 Tertiaries, and in 1937 – 313.

Zblewo – founded on 2 August 1886. In 1926, 150 people joined the community, along with Rev. Konstantin Kreft.⁸⁷

Żarnowiec – founded 08 December 1926, in 1927 it numbered 160 Tertiaries.

Zhukovo – existed before 1935; 100 candidates were admitted the same year.⁸⁸

Tertiaries in the Diocese of Gdańsk

Congregations of Franciscan tertiaries in the Gdańsk area certainly existed before the creation of the Diocese of Gdańsk. The first community functioning in the territory of the Free City of Gdańsk was the congregation at the Holy Trinity (cathedral) Parish in Gdańsk-Oliwa, which counted about 300 people in 1923.⁸⁹ After the erection of the Diocese of Gdańsk in 1925, the Third Order existed at the cathedral and churches of the Blessed Virgin Mary and St Bernard. The Oliwa congregation also included Tertiaries from Sopot. In the 1930s, there were also communities at the parishes of St Brigid, St Francis of Assisi in Gdańsk–Emaus and the Assumption of Mary in Trąbki Wielkie. Before the end of World War II, in the spring of 1945, some Tertiaries of German origin left Gdańsk. However, members of the Third Order from other parts of Poland were among the influx of new residents that came to the city at that time. The return of the Franciscans to Gdańsk was very important for the development of the Gdańsk Tertiaries after the war. In 1945, the Order of Friars Minor Conventual (OFMConv) took over the Holy Trinity Church,⁹⁰ and in 1946, the Friars Minor Reformed (OFM) of the Province of Our Lady of the Angels took over the dilapidated post-Evangelical church in Gdańsk-Nowy Port, which in 1949 was given the title Missionary Sea Church of the Immaculate Heart of Mary.⁹¹ In 1946, the Order of Capuchin Friars Minor (OFMCap) of the Kraków Province took over the rector's church of St James.⁹²

The first community in the Diocese of Gdańsk, was the congregation at the Sacred Heart of Jesus parish in Gdańsk-Wrzeszcz established in 1946.⁹³ Another congregation that resumed its activities in late 1947 was the community at the

⁸⁵ A. Patelczykówna, *Wygoda diec. chełmińska*, „Szkola Seraficka”, 1935, issue 9, p. 270.

⁸⁶ *Wygoda*, „Szkola Seraficka”, 1936, issue 5, p. 157; *Męczeństwo*, p. 30: ‘Rev. Tadeusz Zapałowski, parish priest in Sulęczyń, aged 35, 10 in priesthood, martyred in October 1939.’

⁸⁷ *Starogard*, „Dzwonek Trzeciego Zakonu Ś.O.N. Franciszka Serafickiego”, 1926, issue 11, p. 696; *Żukowo pod Kartuzami*, „Szkola Seraficka”, 1936, issue 8, p. 268.

⁸⁸ Cf. *ibidem*.

⁸⁹ Z. Kropidłowski, *Franciszkański Zakon Świecki w diecezji gdańskiej w latach 1925–1992*, „Universitas Gedanensis”, 2000, issue 1–2, p. 42.

⁹⁰ *Historia klasztoru*, <http://www.gdansk.franciszkanie.pl/> (accessed on: 23.02.2021).

⁹¹ A. Szeinstejn, *Prowincja M.B. Anielskiej (1911–1970)*, in: *Zakony*, part 3, p. 229.

⁹² K. Gadacz, *Powstanie prowincji galicyjskiej kapucynów, jej rozwój i zmiana nazwy na krakowską*, in: *Zakony*, part 2, p. 223.

⁹³ Kropidłowski, *Franciszkański Zakon Świecki*, p. 43.

cathedral parish. About 200 Tertiaries belonged to it.⁹⁴ In October 1949, another Tertiary congregation was erected at St James Church of the Capuchin Fathers. Among the three monastery-based Tertiary communities, the congregation at St James Church was the most active for many post-war years.⁹⁵

In the 1960s, two new congregations were established at the parishes of Our Lady of Perpetual Help (1964) in Gdańsk-Breutowo and Apostles Peter and Paul (1969) in Gdańsk-Jelitkowo.⁹⁶

In the 1970s, sixteen new Tertiary communities were established at the following parishes:⁹⁷

1. St Barbara – Gdańsk – 1976;
2. Christ the King – Gdańsk – 1976;
3. St Ignatius – Gdańsk-Orunia – 1976;
4. Immaculate Conception of the Blessed Virgin Mary – Gdańsk (Łąkowa) – 1976;
5. Holy Family – Gdańsk-Stogi – 1976;
6. St Matthew – Nowy Staw – 1976;
7. Transfiguration – Nowy Dwór – 1976;
8. Our Lady, Star of the Sea – Sopot – 1977;
9. Blessed Virgin Mary Queen of the Most Holy Rosary – Gdańsk-Przymorze – 1977;
10. St Joseph – Malbork-Kałdowo – 1977;
11. Our Lady of Perpetual Help – Pruszcz Gdański – 1977;
12. Elevation of the Cross – Gdańsk-Chełm – 1978;
13. St Francis of Assisi – Gdańsk-Siedlce – 1979;
14. St Maximilian – Gdańsk-Suchanino – 1979;
15. Corpus Christi – Gdańsk-Morena – 1979;
16. Immaculate Heart of Mary, Gdańsk-Nowy Port – (existed before) reerection 1999.

In the 1980s, three communities were established at the following parishes:

1. Our Lady of Perpetual Help – Gdańsk-Wrzeszcz – 1984;
2. Assumption of Mary (St. Mary's Basilica) – Gdańsk – 1985;
3. Holy Trinity – Gdańsk – 1986.

In the 1970s, a diocesan Franciscan Pastoral Centre was established at Holy Trinity Church, and in 1979 a novitiate was established for congregations from the Diocese of Gdańsk. In 1986, the Centre became the Provincial Centre for Franciscan Pastoral Care, which expanded its reach to include the dioceses of Chełmno, Gniezno, Koszalin and Warmia.⁹⁸

⁹⁴ Cf. *ibidem*.

⁹⁵ Cf. *ibidem*.

⁹⁶ Cf. *ibidem*, p. 44.

⁹⁷ Council of the Gdańsk Region of the Secular Franciscan Order: data from reports of the SFO communities and from Sr Teresa Sobol, OFS, superior of the Council of the Gdańsk Region of the SFO in the 1996–1998 and 1998–2001 terms.

⁹⁸ Cf. *ibidem*, p. 45.

In 1989, the number of Secular Franciscans in the Diocese of Gdańsk amounted to 905, of which about 80% were women. By March 25, 1992, there were 23 active congregations (20 at parishes and 3 at monasteries).⁹⁹

The congregation's directors and assistants included,¹⁰⁰ among others:

- cathedral parish (Gdańsk-Oliwa): Rev. Alexander Lubomski, Rev. Leon Kossak-Głowczewski, Rev. Brunon Kędziorski, Fr Tomasz Fudalla, OFM;
- St James (Capuchin Friars): Fr Władysław Łanucha, Fr. Karol Warachim, Fr. Przemysław Knapp, Fr. Zygmunt Knap, Fr Jan Chabierski, Fr Józef Śleboda;
- Holy Trinity (Conventuals): Fr Grzegorz Kozieł, Fr Tarsycjusz Rosiński, Fr Szymon Grodzki, Fr Mieczysław Seroczyński, Fr Henryk Sobieszak, Fr Benjamin Banaszak.

The Tertiaries of the Diocese of Gdańsk included diocesan priests, such as Rev. Jan Helmut Wiecki – parish priest from Kłodawa, Rev. Canon Kazimierz Krucz – parish priest from Brętów, Rev. Canon Władysław Matys – parish priest in Gdańsk-Piecki, Rev. Józef Wałag – parish priest from Pruszcz Gdański.

An important figure for Franciscan Tertiaries was Fr Roch Betlejewski,¹⁰¹ OFM-Conv (1915–1993), whose activities were important for the revival and development of the Tertiary movement in the Diocese of Gdańsk. Thanks to his efforts, twelve new Tertiary congregations were erected and six were reactivated. After the establishment of the Province of St Maximilian Kolbe (OFMConv) in Gdańsk, he became the provincial assistant. He organized annual retreats for Tertiaries in Wejherowo before the feast of St Francis of Assisi and on the occasion of the stigmatization of St Francis, as well as rallies in Gniezno. His efforts were continued by Fr Kazimierz Kozłowski, provincial assistant since 1989. He published the *Dziennik Mniejszy* Tertiary bulletin, and also contributed to the establishment of the Franciscan Centre in Gdańsk.¹⁰²

Conclusion

The vast majority of Tertiary congregations in Poland during the Partitions had no connection with the First Franciscan Order. Dissolutions of religious orders were carried out, and monks were dispersed or secluded. The Tertiaries had no spiritual

⁹⁹ From the account of Sr T. Sobol, OFS, it appears that after the administrative reorganization of the Church in Poland (1992), the Gdańsk congregations included communities from the area of the former Chełmno diocese, namely: St Anne of Wejherowo (1862), from the area of Gdynia: The Most Holy Virgin Mary, Queen of Poland (1931), Sacred Heart of Jesus (1961) and St Anthony (1988); in addition, new communities were erected at the parishes of: Corpus Christi in Hel (1999), Our Lady of the Rosary in Gdynia (2000) and St Maximilian in Gdańsk-Suchanin (2007).

¹⁰⁰ Data from Sr T. Sobol, OFS.

¹⁰¹ W. Grał, *O. Roch Zdzisław Waclaw Betlejewski 22 styczeń 1915 – 7 grudzień 1993*, in: idem, *Franciszkanie zmarli w XX wieku*, vol. III, Gdynia 2002, p. 500: 'In 1972, he came to Gdańsk and promoted the Franciscan spirit among the laity with extraordinary zeal for three terms as an assistant of the Secular Franciscan Order. He had resided in Gdynia since 1986 as a good confrere, a zealous penitentiary of the Franciscan shrine and religious congregations, and a cordial protector of the SFO.'

¹⁰² The information comes from the Council of the Gdańsk Region of the SFO, to which the author of the article belonged for several terms.

fathers or administrators. This situation had a negative impact on the development of the Tertiary movement. In the interwar period, the situation changed dramatically. The General Council of the Third Order in Poland was established, which, among other things, coordinated the actions of the congregation, and through its activities promoted the Franciscan movement among the clergy and hierarchy of the Polish Church. Thanks to these ventures, the Third Order in Poland before World War II had more than 200,000 members, gathered in nearly 2,000 congregations.¹⁰³

The study provides general information about the existence of individual congregations in the Diocese of Chełmno and Gdańsk. Is the above list of congregations and the number of their members complete? Certainly not. In the times under study, there were also so-called solitary Tertiaries who did not gather in communities. It can be concluded that there were congregations without the spiritual care of the First Order, and thus they were not listed in any structures.

During the period in question, the Third Order of St Francis of Assisi played a very important role. In addition to religious matters and monastic discipline, their activities were wide-ranging. The Tertiaries conducted charitable and social work, as well as engaged in missionary and cultural and educational endeavours.¹⁰⁴ These objectives were also fulfilled by the Secular Franciscans of Gdańsk Pomerania, who strived for Christian perfection.

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TERCJARZE ŚW. FRANCISZKA Z ASYŻU W DIECEZJI CHEŁMIŃSKIEJ I GDAŃSKIEJ OD POŁOWY XIX WIEKU DO 1992 ROKU

Abstrakt

W opracowaniu podjęto próbę ukazania ruchu tercjarskiego w dwóch ówczesnych diecezjach – chełmińskiej i gdańskiej. Zakres chronologiczny rozważania obejmuje okres od połowy XIX wieku do 1992 roku, kiedy dokonano reorganizacji administracyjnej Kościoła w Polsce. Trzeci Zakon św. Franciszka z Asyżu, zwany Franciszkańskim Zakonem Świeckich, istnieje od prawie ośmiu wieków, jego fundamentem były ruchy pokutne. Pod wpływem działania Franciszka z Asyżu i jego współbraci grupy pokutne nabierały nowego charakteru, które wyróżniała ich „świeckość”. W szeregach zakonu byli ludzie różnych stanów: duchowni, królowie, bogaci i biedni. Na przestrzeni wieków z ruchu tercjarskiego Kościół wyniósł na ołtarze prawie trzysta osób. Jedną z pierwszych kongregacji Trzeciego Zakonu św. Franciszka z Asyżu w diecezji chełmińskiej była wspólnota z Wejherowa (1862), zaś pierwszą wspólnotą z terenu Wolnego Miasta Gdańska (jeszcze przed erygowaniem diecezji gdańskiej) była kongregacja przy parafii pw. Świętej Trójcy w Gdańsku-Oliwie. Najbardziej dynamicznym okresem rozwoju ruchu tercjarskiego stał się czas międzywojenny (1918–1939). Po II wojnie światowej nastąpiło jego osłabienie. Jednym z czynników mających wpływ na taki stan rzeczy był stosunek władzy ludowej do Kościoła w Polsce. Po reorganizacji administracyjnej Kościoła w Polsce (1992) wspólnoty tercjarskie dawnej diecezji chełmińskiej znalazły się w granicach archidiecezji gdańskiej, diecezji pelplińskiej i diecezji toruńskiej. Obecnie należą one do Regionu Gdańskiego Franciszkańskiego Zakonu Świeckich.

Słowa kluczowe: diecezja chełmińska; diecezja gdańska; franciszkanie; tercjarze; Trzeci Zakon; św. Franciszek z Asyżu